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VOLUME XLVIII. CHICAGO, NOVEMBER 14, 1901. NUMBER 11

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# UNITY

VOLUME XLVIII. THURSDAY, NOVEMBER 14, 1901. NUMBER 11

This is the way the *New York World* figures out the cost of the Philippines to the United States: An army of 50,000, costing precisely $1,500 per head for three years, equals $225,000,000; total value of trade import and export, $7,000,000 per year; surplus cost over and above all trade were it all profit, $200,000,000. And the end is not yet.

---

Greater New York is great indeed now that it has so triumphantly routed the tiger, "Tammany." Confessedly the women and the preachers had much to do in bringing about this significant triumph. But still Philadelphia is in the darkness. Let the women of the Quaker City arise in their might before another municipal election.

---

Rene Gregory, the learned Americo-German professor, one of the foremost New Testament scholars, has been giving some lectures before the Theological Seminary in connection with the Chicago University. In a lecture on the "Social Movement in Germany" before the students, he said:

> The social movement in Germany becomes more and more reformatory, less and less revolutionary. The duty of the hour in America, as in Germany, is to help labor organize, as the one possibility of social progress.

---

It is urged as an argument against negro suffrage that forty-five per cent. of the negro voters are illiterate. Granting that illiteracy is an adequate disqualification, what are the advocates of this limitation to do with the other fifty-five per cent. who know more than the million and more white people who know not how to read but who do vote? What are they to do with the twenty per cent. of the intelligent self supporting tax paying colored people who know more and manage their affairs more successfully than many of these people who would disfranchise them?

---

While the Pan-American Exposition closes its otherwise successful career with a grim arrearage of four million dollars, it is interesting to know that the Tent Evangelist, a small venture groping towards brotherhood, comes in with only nine hundred dollars arrearage, and that seems to have been caused largely by the failure of a local bank at a critical time. We are sure that the friends of liberal things will be prompt in making up this deficiency and our object in calling attention to it is the hope that some reader may be moved with the desire to be counted in.

---

Carroll D. Wright, Commissioner of Labor, has been in Chicago talking to the Merchants' Club on organized labor. He favors labor unions and legislation that will give them standing in the courts. He says, "Many eminent jurists feel that the expanded use of injunctions in late years is not in accordance with strictest equity. Its use is a restoration of the practice which existed in England some five hundred years ago. There is an increasing hesitancy on the part of courts to grant a writ of injunction in case of strife. But the menace to the existence of trade unions is one greatly feared by all."

---

The genial face of Jo Jefferson is before us and the newspaper has given him the honorable title of "the Dean of the American Stage." He has entered upon his fiftieth year as a star and has been three score years behind the foot lights. He will be seventy-three next February. And let it be known that this "Dean" is a gentleman, a scholar, a family man, beloved and respected at home and in the community in which he lives, by the churches whose message he has carried on to the stage, the message of love and pity, of gentleness and strength. He has stayed on the stage without losing his manliness or smirching his character.

---

Rabbi Schanfarber, in our neighbor *The Reform Advocate,* has a good word to say for the present generation and the hopeful outlook. He speaks of and for Jewish congregations but his words are as applicable to non-Jews. Speaking of recent reports from congregations he notes that "a large number of young unmarried men in the smaller towns are joining the congregations and becoming moving spirits in its life." Hail! to the young men. There is room for more of them in non-Jewish churches. The Rabbi reminds the young man though that "something more is needed than the mere material dollar which he gives to the congregation," that "his spiritual influence is desired."

---

Dr. Joseph Jeffrey in the *Record-Herald* of Chicago asks "What is caste?" and answers his own question thus: "It is that form of tyranny which compels the offspring to remain with the social stratum of its ancestors at all hazards. It is that which makes the most contemptible Brahmin villain superior to the most saintly Sudra in the estimation of the orthodox Hindu." It was against this atrocious theory he tells us that Cabilar, an anti-caste crusader of Southern India, about 700 B. C. said:

> There is but one race o'er all the earth;
> Men are one in death and one in birth;
> And the God they serve is one.
> Who the sayings of old-time revere,
> And in Virtue I firmly persevere,
> One inferior to none.

---

It is indeed interesting to read in an exchange paper of a dozen women found lathing the unfinished parsonage in an Iowa town. They are reported as "doing a good job." This is very creditable to the sisters but where were the men of the town? Had these women no husbands, fathers, or brothers to lend a hand?

Were they too tired from "business" or were they out on the golf links or smoking cigars that must not be lit among the combustibles of an unfinished house? Or did they think parsonage building women's amusement, not worthy those who could put in their time in playing practical politics? Seriously, there is something the matter with the men. The question cannot always be disposed of with a joke. Brethren, religion is serious business or else it is a humbug and a fraud. Which? This question is no laughing matter.

---

An old Welsh book says that in 1403 a serious plague of insects infested the Glamorganshire and surrounding country. To counteract the depredations the lands were covered with lime and all available walls were whitewashed. The insects disappeared but the habit of whitewashing the walls still remains, thus making that countryside charming for its cleanliness. Perhaps the whitewashing of the walls has something to do with the astounding fact that some of the counties of Wales have no criminal cases for the circuit judges when they arrive. For twelve months the County of Monmouth has had no litigation to carry to the assizes and a local paper announces that "Justice Bigham will be free from civil quarrels at his sitting this week." This is a kind of whitewashing evidently not in vogue in American political circles.

---

It was Principal W. I. Crane of the high school of Dayton, Ohio, that said the other day at a pedagogical meeting held at the University of Chicago: "In spite of the fact that schools have endeavored to build up character, they have accomplished little in this respect. We must induce the child and not force him to do moral acts." If the Professor is right here is a fearful arraignment of our schools. No schools, public or private, are justified, indeed, they are not tolerable unless they are character building institutions. Again and again it must be said that schools that foster selfishness and pride, flippancy and scholastic arrogance, nay, that do not eliminate these tendencies in the child, are unworthy of patronage and deserve to be discouraged notwithstanding any skill in the teaching of languages, mathematics or science. It is not true that all education is valuable. The knave is a worse man for his learning and no accomplishment can refine a selfish woman.

---

Three English pamphlets on Unitarianism, one written by William Ellery Channing, another by Brooke Herford and a third by Dr. Armstrong of England, have recently been translated and published in Russia and are to be circulated in that country. Mr. Tchertkoff, the translator says in his preface:

> Owing to the restrictions of the censor, we are unfortunately completely bereft of literature which deals with religious problems in a free spirit, whereas writings of the purely materialistic school enjoy a wide circulation amongst educated readers. Consequently, those who have cause to doubt the reliability of Church doctrines and are in search of a more rational religion—not finding in Russian literature any help in this direction—either blindly rush into dogmatic atheism, or else in despair, clutch the narrow church theology, on the plea that it is impossible to harmonize reason with religion. But there exist people, and their number is increasing, who refuse to be satisfied with the senselessness of church doctrine, or with that absence of all higher meaning in life, to which materialistic atheism inevitably leads. These people seek and cannot attain peace, until they find that reasoned foundation of their existence which is given by religion alone—true religion, liberated from all that is arbitrary and superstitious. For such readers literature belonging to the category of the present series of publications may have an important significance in that critical period, often so agonizing, of doubt and searching, when, being unable to rest on the servile subordination to external authority, they, with the aid of their own reason and conscience, are endeavoring to discover the meaning and the destination of life."

---

"Mother Bickerdyke" has at last been mustered out. The valiant woman whose decisions General Sherman would not reverse "because," he said, "she outranks me," the woman around whom has gathered volumes of war stories, who was enshrined in the hearts of thousands of private soldiers, the woman of milk and eggs, soft bread and chickens in a hundred field hospitals, the friend of Lincoln and the friend of the private soldier, the terror of "shoulder straps" when unworthily worn, died last week at her western home in Bunker Hill, Kansas, and she was buried at her old home in Galesburg, Illinois, on Tuesday last. There must have been many gray heads bowed at the grave side, who remembered how she picked up two hundred cows and a thousand chickens out of Knox County in a week and hastened them to the hospitals of Memphis in the winter of '62-3, where her "boys" were dying for want of proper nourishment. The present writer was one of her "boys." She found him smitten with fever in the field hospital of Corinth and nursed him back to life. During the intervening years he has been a correspondent of "Mother Bickerdye." She thought she remembered him; he knows he remembers her. She was a hero of the war for freedom and liberty; she was a friend of the friendless through life, a messenger of peace in turbulent times. Blessed is the memory of "Mother Bickerdyke."

---

*The Advance* for November 7 has an attractive page devoted to "A Bird's Eye View of the Hawkeye Pilgrims." It tells the story of Congregationalism in Iowa, which is practically the story of the invasion of New England into the west and the possession of Iowa by the puritan spirit. We are told these pilgrims began to come to Iowa as early as 1833, when the Black Hawk Purchase was open to white settlement. They began their missionary work in 1836 at the Dubuq mines, Michigan Territory. The first church was planted at Denmark in 1838 by Rev. Asa Turner, and the first association, composed of three churches and three pastors, was formed in 1840." In 1843 came 11 young men from Andover who put themselves under the lead of Father Turner, and the page is illumined by a group of three of these "old boys," carrying bravely the sear leaf that comes in the neighborhood of the four score. Harvey Adams, Ephraim Adams and William Salter, the last two still living; the spirit as well as the name of the last one still militant and aggressive in Chicago in the person of his son, William M. Salter, the leader of the Ethical Society. Then follows the story of the founding of colleges, building of churches and "saving of souls." Abundant figures are given but it is not the

figures that best represent the potency of this movement for even the most conservative must admit that the best outcome of those Pilgrim missionaries is beyond their denominational line, has escaped the sectarian statisticians and not infrequently is opposed to them.

---

It is reported that an English friend once asked Madame Goldschmidt (Jenny Lind), as she sat on the sea shore intently gazing on the brilliant sunset, with a Bible in her lap: 'How was it that you ever abandoned the stage?" She replied, "When everyday it made me think less of this (pointing to the Bible), and nothing at all of that (pointing to the sunset), what else could I do?" Wise Jenny Lind. She is not answered by simply asserting that the stage need not bring about such antagonism. It is a question of fact and not of theory. If in *her* life such was the result there was nothing for *her* to do but to change the effect of the stage upon her or to leave it. This is the practical solution of so many so-called "innocent amusements." There is nothing bad *per se* in cards or golf, in billiards or tennis, in dancing or ball playing. But if the practical result is a growing neglect of the great sanctities of life and a creeping indifference to the universally acknowledged instruments of moral training and spiritual growth, they are bad to the individual whose life is thus secularized, made superficial and complacent when it ought to be growing more and more serious, urgent and aspiring.

---

Last week we spoke a commendatory word of the National Universalist Convention recently held in Buffalo. In one respect alone it was to the present writer exceedingly disappointing. After earnest debate with a small majority it tabled a resolution endorsing the anti-canteen law. Judging from the reports, oratory and boisterous endorsement were on the side of those who favored a restoration of the canteen. Religious bodies should deal with principles and not with expediences. The same convention heartily endorsed prohibitory legislation outside the army. If whisky drinking is bad on the farm and in the pulpit it is bad in the army. If army officers confess their inability to discipline their soldiers without the help of a government beer saloon in camp there is something bad either with the officers or the army. Human nature is the same now as in '61 to '65, during which years the greatest and best army ever marshaled was carried through the privations of campaign as well as the dangers of siege and camp before the canteen was ever heard of. And the private soldiers at least spent months in camp and on the march without the smell of liquor and they were better soldiers for it. And the officers who were able to have more intimate acquaintance with King Alcohol were none the better officers for the familiarity. If whisky is bad stuff and beer is a slop foreign to the needs of man's physical economy, why should government traffic in it? This seems to us to be the only consistent position for religion to take if it starts out with the premises that temperance, aye, total abstinence, is the demand of highest morality because it is truest sanitation.

## Edwin Miller Wheelock.

Rev. E. M. Wheelock is a name not familiar to UNITY readers, but the bond of sympathy between this lone worker in far off Texas was more intimate and more deep than his too infrequent communications in our columns. For years he has been waging a losing battle with physical infirmities, and the news comes that in the seventy-second year of his age, on October 29, 1901, the mortal part surrendered at Austin, Texas. His son, Charles B. Wheelock, writes us under date of November 2: "My father left some memoranda for an obituary notice which were evidently intended for UNITY, and which I enclose to you." And we are glad to use this memoranda prepared by the hand of our friend in preparing this sketch.

Mr. Wheelock took the usual course of theological study at the Harvard Divinity school after having graduated from the law school of the same University. He was ordained as minister of the Unitarian society at Dover, N. H. in 1857. After a pastorate of five years he resigned his charge and enlisted as a private in the Fifteenth New Hampshire Volunteers. He was subsequently elected chaplain and accompanied his regiment to New Orleans, taking part in the Banks Expedition. In company with Rev. Geo. H. Hepworth he was detailed by Gen. Banks to visit plantations and investigate complaints and charges of cruelty and abuse which were made from time to time by the newly enfranchised laborers. At a later date he was made the active member of the military board to establish Freedmen's schools in Louisiana and was duly commissioned therefor. He served in that capacity till the close of the war. Mr. Wheelock's administration of this large and important trust was highly commended for prudence, efficiency and sterling integrity by General Banks and by his successor General Canby.

After the conclusion of the Civil War he with his family made his home in Texas, where he has filled at different times various public positions, among them the superintendency of the schools of the state and Institute for the blind. For several years he was reporter of the supreme court.

In 1887 he successfully organized the Unitarian society in Spokane, Wash., and was for two years its pastor. Afterward he led the Unitarian movement in Austin, Texas, where for eight years he preached to an attentive and progressive congregation. Of quiet manners and retiring disposition he did not seek to win increasing public recognition and honors, though possessing mental gifts, graces and acquirements which would have been an ample endowment for one much more conspicuous and widely known.

To a man like Mr. Wheelock of strong and clear convictions, Unitarianism had interest, not as a sect but as a social and spiritual growth and movement; and in the present tremendous struggle between the forces of industry and of capital he placed himself without reserve on the side of the people.

But Unitarianism scarce afforded a field adequate to his advanced thought. For many years he had given much attention to occult studies and esoteric teaching, the science and phenomena of the unseen and real having always possessed for him an absorbing interest. He

had long been a devoted friend and disciple of Thomas Lake Harris, whom he regarded as the most advanced thinker of the age and the leader of our race into physical immortality. Upon this as a fact speedily to be realized Mr. Wheelock in thought and speech laid increasing stress. Indeed, upon his desk lies what he had intended to make a last public word but now unfinshed and fragmentary. In this he but emphasized his belief that the hope for immortality in the breast of man is an expression of a desire for endless life in this world in our present bodies; that Paul spoke literally when he said, "The last enemy to be destroyed is Death," and that at the end of the Christian age now closing immortal life will be established here in this natural world in the body of man. This is to be accomplished by a new spiritual force, acting under the law of social evolution, uplifting the race beyond and above the present social chaos. Mr. Wheelock believed that this advanced evolutionary condition of the then arch-natural Man would constitute the second coming of Christ and the kingdom of God with Man.

## GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

RICHARD HOVEY.

Born at Normal, Ill., May 4, 1864. Was graduated at Dartmouth in 1885 and studied at the General Theological Seminary, New York. He abandoned his intention to enter the ministry and was successively journalist, actor, dramatist and English lecturer and professor. He developed steadily and at the time of his death on February 24, 1900, was on the threshold of a career of high renown. His works include "Songs from Vagabondia," "Launcelot and Guenevere," 1891-1898, "Along the Trail," 1898, "Taliesm; A Masque," 1899.

### A Lyric.

And if some day he come back,
What should he be told?
Tell him he was waited for
Until my heart was cold.

And if he ask me yet again,
Not recognizing me?
Speak him fair and sisterly;
His heart breaks, may be.

And if he ask me where you are,
What shall I reply?
Give him my golden ring,
And make no reply.

And if he ask me why the hall
Is left desolate?
Show him the unlit lamp
And the open gate.

And if he should ask me, then,
How you fell asleep?
Tell him that I smiled, for fear
Lest he should weep.

*—From the French of Maurice Maeterlinck.*

### At the Crossroads.

You to the left and I to the right,
For the ways of men must sever—
And it well may be for a day and a night,
And it well may be forever.
But whether we meet or whether we part
(For our ways are past our knowing),
A pledge from the heart to its fellow-heart,
On the ways we all are going!
Here's luck!
For we know not where we are going.

We have striven fair in love and war,
But the wheel was always weighted;
We have lost the prize that we struggled for,
We have won the prize that was fated.
We have met our loss with a smile and a song,
And our gains with a wink and a whistle—
For whether we're right or whether we're wrong,
There's a rose for every thistle.
Here's luck—
And a drop to wet your whistle.

Whether we win or whether we lose,
With the hands that life is dealing,
It is not we nor the ways we choose,
But the fall of the cards that's sealing.
There's a fate in love and a fate in fight,
And the best of us all go under—
And whether we're wrong or whether we're right,
We win, sometimes, to our wonder.
Here's luck—
That we may not yet go under!

With a steady swing and an open brow
We have tramped the ways together,
But we're clasping hands at the crossroads now,
In the Fiend's own night for weather;
And whether we bleed or whether we smile,
In the leagues that lie before us,
The ways of life are many a mile,
And the dark of Fate is o'er us.
Here's luck!
And a cheer for the dark before us!

You to the left and I to the right,
For the ways of men must sever;
And it well may be for a day and a night,
And it well may be forever!
But whether we live or whether we die
(For the end is past our knowing),
Here's two frank hearts and the open sky,
Be a fair or an ill wind blowing!
Here's luck!
In the teeth of all winds blowing.

### Finding Your Pupil.

Ever since Sunday schools began to be organized, something over a century ago, the first and great concern of officers and teachers has been to find the pupils —all the children of the congregation or of the neighborhood, all at least who are "regular" members of the class. It is a rare thing even now for a teacher to see all the members of a class at the same time.

But too often the anxiety subsides when the boy or girl appears in bodily presence. You should know that you have not found a boy when you have his knickerbockers and his restless limbs in the seat before you. Have you found his mind? Do you know where it is, and what it is? Can you lay hands on that at will? Or is there an earth's diameter between your mind and his? The first thing to do is to find your boy before you can teach him, and for the purpose of teaching, his mind is a thing of more concern than his body.—*Christian Nurture.*

A Maine carrier-pigeon that bore a message of sickness and needed help twenty miles was found, after delivering her message, to have in her body and wings seven No. 1 shot. She died soon—the victim of some one who perhaps said: "It's a fine day: let's go out and kill something."—*Selected.*

# THE PULPIT.

## Dr. Frank Crane's Opening Sermon (Condensed) to the Peoples' Church.

*Preached at McVicker's Theater, Nov. 10.*

Athens, the glory and crown of the world in art, in literature, in philosophy. Time, about 54 A. D. Enter Paul, a Jew of insignificant appearance; small of stature, weak of eyes. He walks the street and gazes, after the manner of them unused to city confusion, but within him is not the feeling of awe nor of stupefaction at the crowded show. The voluptuousness of picture and statue does not arouse his passion, for his spirit burns with a purer flame, with a "love of God that passeth understanding." The sounding of names famous in dialectic does not kindle his intellectual ardor; he has passed long ago the use of "enticing words of men's wisdom" and has come to the use of "the spirit and of power" in persuading men. The religious procession, gay with garlanded and singing girls, does not daze him. The display of public and private wealth does not stimulate his covetousness. In this Jew there is but one feeling—pity. He thinks of the treasure he has and of the gaudy destitution of spirit exhibited about him. In him is a mighty peace that floweth like a river, a consciousness of communion with the infinite: around him vice-hardened faces search for new pleasures wherewith to galvanize dead hearts into some joy of life. The pity of it all! Tears come to the eyes of the Jew. The feeling comes to him that he would like to preach to this multitude. It is the old surging that comes to the breast of every born preacher when he sees a crowd. The message burns to come forth. It was in the Wesleys, who sang:

> Oh, that the world might taste and see
> The riches of his grace!
> The arms of love that compass me
> Would all mankind embrace.

By and by his opportunity comes. He is led to Mar's Hill and told to speak. He begins with the consummate courtesy and skill of the natural orator, winning the sympathy of his audience. He penetrates into their hearts. He finds there the longing for God, a feeling debased, deformed, stunted, but still there, ineradicable in every bosom of man, a craving for the Infinite, for goodness and holiness. Deftly bringing forth this conscious longing, he proclaims at last his message:

"Whom, therefore, ye ignorantly worship, him declare I unto you."

The true preacher must have vision. He must see the invisible. Appearances must not mislead him. Beneath the jest of the careless he must see the inner doubt. Beneath worldliness and debauch he must read the unspoken emptiness and misery of soul which turns to swine's husks for food. Just as Jesus saw the traitor's heart behind the Judas kiss, and saw the loyal, tender love under the sudden weakness of Simon Peter.

Paul took what religiousness the Athenians had and upon that built his appeal that they should accept the revelation of the Christ as the full satisfaction for the religious instinct. This method of Paul with the men of Athens is God's method with the world.

There are two revelations, an inner and an outer. The outer revelation, consisting in the prophets, the Christ, the apostles, and all inspired lips, meets and develops the inner revelation, consisting in the inborn aspirations of the spirit of man for his normal life as a son of God. Not only does the light of Jesus' words and example shine from the Bible, but he is also "the light that lighteth every man that cometh into the world." I do not mean that religion is merely a development of the natural man, needing no supernal aid, but I mean that the outer revelation fits the inner, as the candle's beam fits the eye, as the air fits the wing, as bread fits hunger.

Religion is not a rule of conduct: it is the divine development of a human capability. Growth, development, is the Christian idea; not regulation. Jesus came in the "fullness of time," when the human consciousness was at just that degree where he was needed. We still go "from faith to faith." The true faith is a true progress, not a true statement or fixed point of belief. We must go ever on. Heaven is not endless rest, but an endless unfolding of power and life. The Bible is the one progressive book. We have passed Epictetus and Marcus Aurelius. The Zend-Avesta and the Koran have receded with time. Plato and Confucius are historical epochs of thought—behind us now. But Jesus is not historic. He is ever contemporaneous. More, he is ever beyond us. His ideas still precede us, beckoning from the coming millennium.

Noble souls of all ages have reached up eager hands toward God, an unknown God, and all revelation has bowed down from the infinite to meet such. Job was not a Christian: he lived in the dark: but to his mighty faith came revealing of God's majesty and care that has beautified all ages of worship. Abraham followed his call until the unknown God showed himself. So of Moses and Enoch, and all those of old to whom God unbent from his darkness. Peter, in the affair of Cornelius, was taught the same lesson. God has no elect, but those that elect him.

All ethnic religions are but dumb reachings out for the word of truth in Christ. China stood for reverence; the religion of the Persians for that ever-enduring struggle of good and evil in which each man finds himself; Brahmanism grasped the truth that the visible is but the floating evanescence upon the deeps of the invisible reality; Buddhism perceived human responsibility and possible oneness with God; Egypt primarily saw God in nature; Greece dimly understood the divinity of humanity; Mahometanism and Judaism the unity of God. To all this half-blinded world came Jesus; and Christianity proclaims to them: "Whom, therefore, ye ignorantly worship, him declare I unto you." Each religion had gotten a fragmental vision of God: it is for Christianity "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Christianity also comes to the individual, meeting an inner call, responding to a real, though often subconscious, craving, declaring the Unknown God. See how Jesus unfolds to you the meaning of your own nature. You shrink from death, in terror of meeting the unknown beyond. He lifts the veil, shows the hope of immortality, points to the waiting faces yonder that you "have loved long since and lost awhile." You have a conscience, a strange internal meddler with your peace; he sets this compass true until it points to the changeless righteousness of God. You cry out against "the iron rim of necessity," against fate that thwarts all plans and moves to its own purposes. He gives fate a name, God, and a heart of love and a tender care of Fatherhood, and a sublime purpose, even your eternal ennobling. You suffer remorse for the past and see the future stained with the weakness of that past. He lifts you from self-consciousness and despair into the consciousness of God and hope. He speaks of free forgiveness, of a new birth, of a possible coming down into your own breast of God's power to be and think right.

The Christ moves in our midst. The rustle of the seamless robe is here, what shame for us is there in them who saw him afar off! I do not accuse you of sin. That you are ready to acknowledge. Alas! some of you smile at it. But I appeal to the inherent longing for God that every man feels; to your solemn moments of reflection, to your aspirations for nobler things, to your craving for truth, for peace and for com-

munion with God. Your daily life is a symptom of restless hunger for him, your despair is his invitation, your weakness is his opportunity, your very sin is an unspoken cry for his healing. "Whom therefore ye ignorantly worship, him declare I unto you."

## THE SUNDAY SCHOOL.

### The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,
*Lecturer of the Ethical Society of St. Louis.*

#### Special Suggestions to the Teachers Using these Bible Stories.

It is to be kept in mind that these stories are to be read *to* children and not *by* them. They are not to be classed as children's literature. It is the parent or teacher who should use them as a means for the ethical instruction of the young.

With the same thought in view, it would be advisable not to read to the pupils many of these chapters continuously as if they were a story book. On the contrary, they should be taken up separately, one by one, talked over, discussed, explained, analyzed and thoroughly mastered. They are intended as lessons rather than as stories.

As Bible stories they should be kept distinct in the minds of the young from the stories to be found in other literature. They should stand out by themselves as of peculiar value and significance. It is to be remembered that there is an ethical thread pervading these narratives, of a kind such as we find no where else in the ancient world. Young people should feel a certain reverence or awe for stories as coming from the Bible—apart from whatever standpoint may be taken with regard to the doctrine of inspiration. On this account it were better not to narrate any other stories in connection with these. Do not introduce material from other literatures while using the stories from the Bible.

In using these stories for children there are two purposes in view. On the one hand it is desired that young people should know these tales because the material is classic, and therefore, essential to the culture of every educated person.. Not to be acquainted with the Bible stories should bring any person into contempt. They are the basis of the literature and the culture of Christendom. Young people should therefore be thoroughly familiar with them, acquiring the main points at an early age so as to hold them in memory clearly and definitely for the rest of their days.

Try hard, therefore, just to fix the general run of the tales in the minds of the little ones. After reading over the stories aloud, let one of the pupils repeat it back while the others listen and make corrections. There could each time be a review of the previous stories which have been discussed, and the young people might take turns in giving the narratives in the presence of the other members of the class. This should be done over and over again as much as the children will endure without growing tired of it. But there needs to be a great deal of repetition. It is important that the young people should not only be families with each story, but to be able to preserve the connection between the narratives as a whole.

Because of the importance of these tales as Stories from the Bible, it is advisable to emphasize special details, dwelling particularly on phrases which have become classic in history, such as "Making bricks without straw," " Flesh pots of Egypt," Entertaining Angels unawares" and others of the same kind. The young people shoulud remember definitely where such phrases occur and what is meant by them. So, too, there should be constant repetition of the prominent names in the narrative. These should be listed and written out on the blackboard, so that they shall become fixed lastingly on the mind. Here, too, there should be a great deal of reviewing and repetition.

In reading the stories aloud it may often be possible to extend the material, making three or four paragraphs of one paragraph, by introducing more words or explanatory conversation. The success in doing this will depend upon the personal gifts of the teacher. It might be advisable at one time to have the story read as it stands here, and on another occasion to go over it with much expansion. The danger, of course, is that the teacher may introduce extraneous material and interfere with the main import of the lesson as it stands.

When the quotations are met with, they should be left and read exactly as they are, with no interpolations or modifications. This is very important, because we have endeavored in this direction to introduce the quaint and beautiful English of the Old English Bible. It would be well, therefore, to preserve the style in such quotations, even where the words are quite large, as these can be explained afterwards.

As to the inevitable question, sure to come, whether the stories are true, the answer will depend upon the parent or teacher using them. The problem here, of course, is a very important one. We are to consider what kind of an effect will come in later years from a study of this literature by the young people when they grow older. It is vital that the feeling of respect and awe for the ethical teachings of the Bible should not be shaken, through any disillusion coming from a discovery of the want of accuracy in these narratives on the historical side. At the same time, it would probably be a mistake to go into an analysis of the various parts of this material, to discuss what is and what is not historical. One answer to the question of the children might be that these stories are "some true and some not true"—implying that there is an element of truth running through them, while we may not perhaps know in regard to the special points. We can explain how these stories arose a long time ago, and therefore, how we cannot be perfectly sure as to the details of all the facts described. If possible, what we desire is to make the young people see that there is a truth to the sentiment of the stories, even where there may not always be truth in the incidents narrated. But after the question has once been asked and answered, it should be put aside and not brought up again.

As to the element of the Supernatural which is introduced, here again the treatment must depend on the individual parent or teacher. It must be remembered that there would be almost nothing to thse stories without that element. What is more, the children are still at an age when the natural and the supernatural run together, as they have not begun to rationalize or to know what is meant by the "laws of nature." For those who might object to the element of the Supernatural under other circumstances, it may here be considered as harmless, unless it is very much exaggerated. On the other hand, there may be those who desire to treat it as actual occurrence. The chief caution to be given on this score is that if emphasis is laid too much on the Supernatural, there is a very decided loss in the value of the ethical element in the narrative.

There may be a strong desire on the part of certain parents or teachers to go back to the Bible and introduce more of the passages there. If this is tried, however, it should be done with a great deal of caution. The trouble with the Bible as it stands is that it was written for the adult mind. There is danger lest young people get an erroneous impression by reading that literature as it stands, and then having that impression so fixed that it can never be eradicated. In reading strictly from the Bible to young people there is, therefore, a necessity for so much side-explanation that unfortunate consequences may follow. It may also bring on a confusion of mind to the child from which he will never escape.

The age for which these stories are adapted would perhaps range from seven to nine years. If used for children younger than this, their deeper significance is lost sight of in the mere story; so that when used at a later age they will not be listened to or truly appreciated. In this way interest in them may be dulled before the *mind* is awakened.

The most delicate of all problems with regard to the method of introducing Bible stories to children has to do with the names of Deity, because of the number of terms employed for this purpose in Sacred literature. If we introduce the whole subject to the young mind, giving it just as it stands in the Bible, it may prove disastrous for the person's theistic conceptions later on when he has become mature. It is debatable whether the name for the Deity as presented in the high and exalted conception of the prophets, should be employed for the more realistic conceptions of the subject as found in parts of Genesis. After mature consideration, the author has decided, therefore, to use the name "Lord" for this purpose throughout the Stories, alternating perhaps with the terms "Ruler of the World," or "Ruler Over All." In this way, the generic term "God" is left for the time when the young person approaches the profound theistic attitude of the Prophets. By this means the conception of *deity as such* can be reserved for the generic name. Another method might be to use the historic Hebrew name "Yahweh" throughout these Stories. This would be in many ways the most satisfactory method, if it were not for the fact that such a name would probably always seem remote and far away and never really come into general use.

The second reason why these stories should be brought home to young people is because of the ethical element running through them. Beyound any question, they are more satisfactory and of greater value in this direction, than any other literature of antiquity. No other series of early tales bring out this element to the same extent. While it may be asserted that in many special instances the moral standpoint is not satisfactory, yet the dominant thread of them as a whole is ethical in the extreme. When used in the right way, they are unquestionably the finest material extant for bringing home the distinction between good and evil to the young mind. The point of the entire narrative from beginning to end is involved in the lesson: Be sure your sin will find you out.

Our supreme purpose, therefore, in these stories should be to use them as a means for arousing the latent conscience or ethical sense in the young. It is to be an influence on the sentiments of children. We are to *bear down hard* on the ethical

side. And this is just what we are able to do consistently in these Bible Stories.

When the children, therefore, tell the stories themselves, it might be well to have them put in the moral lesson involved. Only, do not have this come at the end of the story, like the tiresome "moral" in the old-style fables. It should be introduced rather as a kind or reflection or observation while the story is being told, just in the way anybody might talk or philosophize when telling any event he had heard about. The success of the "moralizing" all depends on the way it is done. It may be carried on very effectively for young children if parents or teachers understand the right method. But under any circumstances it should be constantl in the mind of the teacher or parent that these lessons are to be used as offering the foundation or starting point for an entire course of ethical instruction for the young.

It should be observed that there are a few conspicuous points brought out over and over again in these lessons. This repetition is intentional. We should aim to some extent to anticipate the *elements* of that kind of ethical instruction which life itself, or every day experience, is to bring home or teach to the mature. In these teachings therefore we begin to sound the notes, here and there, of those life-lessons which should be developed or elaborated in a future course of ethical instruction.

The "lesson" in these stories is always bold and emphatic. And this is the characteristic throughout the stories in the Bible. It would be a mistake to try to refine too much in the moralizing, or to go too far in self-scrutiny. When wickedness occurs in these stories it is usually very pronounced. And the ethical teachings are of the elemental kind, against murder, disobedience, lying, stealing or pride. For our purpose this characteristic of the Bible stories is very valuable. The lines are sharply drawn.

A fact that will strike the children all through the lessons is that nearly all the great characters at one time or another committed some act of wickedness. Ther is no way of overlooking this circumstance, although it grows tiresome and monotonous. The chief Bible characters present a striking mixture of good and evil. But, as a rule, it will be seen that wickedness is condemned and in one way or another gets punished.

In the moralizing it is very important to be careful not to try to show how some one act of wickedness alwas gets punished directly or in a certain way. This is misleading and would start the children's minds in the wronk direction., by making them think that somehow unhappiness or suffering inevitably accompanies the wrong act. Experience later on would disabuse them of this impression and cause a sense of disillusion which would be most unfortunate. What these stories do convey is that the general trend of things is against wickedness, condemning and opposing it. This should be brought out by the way the stories are told, rather than by saying it outright. The whole purport of these tales is to bring out this one point, so as to arouse a feeling against wrong conduct, against evil deeds, against "wickedness." We must somehow impress it on the young mind that there is some kind of woe betiding *wickedness* if not always betiding at once or directly the *wicked man.* What we are aiming for is to create a sentiment as if somehow the whole universe were bearing down on wickedness.

Take care in these lessons not to use the word "conscience" too much. The little ones may be inclined to introduce the term over and and over again from the way it is used in their homes. It may be employed now and then, but with caution and reserve. The same thought applies to the terms "being good" or "sense of duty." We must not wear out these solemn words or phrases by too much repetition. On the other hand, we can simplify the language of course, trying to talk in the way mothers would speak to their children, using such words as "naughty,' " bad," "mischevious," or whatever terms the little ones are accustomed to as applying to evil conduct or good conduct.

In telling these stories it muct not be overlooked that we are taking the children into a world of which they know very little, and about which they only have dreams or vague impressions. Hence we may often find it necessary to *develop* the terms we use. Such a word as "king" for instance, needs to be talked over a great deal, so that the young people should have some definite notion of what it implies. Language of this kind needs to be brought down to the level of their experience. On the other hand, it must not be forgotten, that even yonug children are rapidly acquiring knowledge. They have already come in contact with certain of the great relations in life. They know what it is to have their own way and be able to do what they please; or, on the other hand, to be obliged to obey. They even know what it is to make others obey them. They know what home means and the love of father and mother. They have probably caught some notion of wickedness; they have already had experience with selfishness on the one hand, or kindness on the other. We all know that children may understand a great deal more than they are able to explain.

In order to emphasize the ethical elements in these lessons, it will be well from time to time, besides asking the children to repeat the stories they have heard, to have them go back and mention the good and evil deeds of each of the characters. Catechise them as to what the sin of Moses was, what wicked act was committed by David, what wrong conduct Saul was guilty of, what blameworthy act we know of in the life of Jacob, what noble deed is told concerning Abraham, what kind of generous spirit David showed at one time to Saul.

As regards the picture material to be used in connection with these stories, one or two important considerations must be taken into account. Undoubtedly it will be of service when suitable illustrations can be used, in order to give a more concrete background to the narrative. But this step should always be taken with a great deal of forethought. The trouble is that a large number of the pictures ordinarily used in illustrating the Bible stories, emphasize the "wonder" features of the story rather than the lesson it teaches. In this way they may act as a distraction rather than a positive assistance in the instructive work.

So far as the Bible stories are to be used for educational purposes, the teacher is advised to make only selections from the illustrated Bibles, or the miscellaneous material offered in this direction—using chiefly pictures which bring out the landscape or scenery, the dress or social customs of Palestine at that time. This may serve to give an air of realism to the narrative while not throwing the emphasis in the wrong direction. But fanciful pictures aiming to bring in the supernatural elements should be used with caution. Such material may become fixed indelibly on the young mind and foster a realistic anthropomorphism which may never be eradicated. At the same time, of course, in this matter as in all others, the author does not wish to be dogmatic and must leave the final decision on this subject with the teacher.

We repeat: use these stories as a means for teaching the rudimentary principles of ethics, for the purpose of arousing the latent ethical sense of the young.

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## Chapter V.

### The Promise to Abram and Abram's Unselfishness.

I now come to a time a long while after the days when the people had tried to build their Tower of Babel and then were scattered over the earth. We are told how one of the sons of Noah, many hundreds and hundreds of years before, had gone off south to Africa. His name, as you know, was Ham; and nowadays, sometimes, the races living on that continent who have been there these thousands of years, are called the "descendants of Ham." Then there was another called Shem, and he went in another direction; while the third son, who was called Japheth, went into still a third part of the world. In this way, as you see, we sometimes hear it said how all the races of men descended from the three sons of Noah—Shem, Ham and Japheth.

I shall want to tell you a great deal about one special family. We shall have little more to say about the descendants of Ham or of Japheth. Nearly all of what we shall have to describe will be about the descendants of Shem, who lived over in Asia.

It may be that you have heard about the three famous men of those times, known as Abraham, Isaac and Jacob. Abraham was the gradfather of Jacob and the father of Isaac. At first his name was Abram, but it was changed by and by. Later on I will tell you why this was done.

Now these three men, about whom so much is told, are spoken of as "The Patriarchs." They did not live in cities, as many of us do nowadays. Their wealth did not consist in houses and lands. They did not have farms with great wheat and corn fields everywhere about them. No, Abram's wealth consisted in flocks of sheep and herds of cattle; although he also had a great deal of silver and gold, for he was a prosperous man, and a rich one. People admired him and thought a great deal of him. But you see, with that kind of wealth, he could not live in one place or reside in a city. He had to travel about with his flocks and herds wherever he could find good pasture. And so the patriarchs lived in tents, wandering about the country from place to place, taking their riches with them wherever they had to go.

It must have been a strange sort of life; and yet I should not be surprised if they took much pleasure in it. You see, they had to live out in the open air a great deal. They could study the stars at night if they had nothing else to do; and we are told it was in those days that the science of "astronomy" was founded through such a study of the heavens.

All the people who were with Abram helping him to take care of his flocks and herds, men who had to milk the cows and those who had to look after the sheep and tend them while feeding in the pastures, all seemed, as it were, to belong to one great family, which was called the "tribe." And Abram, who owned all the wealth would be the head of the tribe or family and be the "Patriarch."

They did not dress in those days as we do now. The clothing they wore was suited to the climate there and to the kind of life they led. It may be that you would like to see how Abram looked in those days and what kind of dress he wore. We can show you a picture of the way he may have looked, because there are men even nowadays in that far away country, living in tribes, keeping flocks and herds and traveling about just in the way Abram lived with his family.

Now, Abram was a better man in a great many ways than the other people about him, or the other patriarchs as heads of their tribes. He was living at this time somewhere in the center of the continent of Asia, perhaps not far from the Euphrates or Tigris rivers, which, as you know, flow into the Persian Gulf. Just precisely where it was we do not know, but it was called the land of Ur, belonging to the Chaldees.

The Ruler of the World knew all about this, of course, and how much better Abram was than the other patriarchs. And so he thought it best to have him go away into another part of Asia and found a great family of his own. I suppose this must have been pretty hard for Abram and his family. He was probably very fond of the people around him, the other tribes living with other patriarchs. And it may be that they were fond of him, too, because, while Abram was a better man than they were, he did not call himself any better or put on superior airs or show any great pride. He was a man of simple habits and good to other people. But he knew he had to obey. The command had come for him, telling him he must go. Would you like to know what the Lord said to him in bidding him leave his home and family? Well, I will read to you just what we are told it was said to Abram:

"Get thee out of thy country and from thy kindred and from thy father's house into the land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse, and in thee shall all the families of the earth be blest."

You see, this was not only a command, but a promise to Abram. I suppose it was this promise which made it easier for Abram to go away into a far country and leave his kindred behind him. In spite of all the sorrow of the parting and the wish he must have felt to have taken his own kindred with him, he could still keep thinking of this glorious promise—how, in some way, through him, by and by in distant times, all the world was to be blessed. As he went on traveling, getting further and further away, knowing that he should never go back there, he could still keep murmuring those words to himself: "I will make of thee a great nation; I will bless thee and make thy name great, and in thee shall all the families of the earth be blest."

After all, I think for this reason, Abram must have been a happy man, because we feel sure that in earlier years he had found great pleasure in being of service to others. And now he could have the pleasure of thinking of the still greater good he would be in some way, later on, to all mankind.

He had to travel over the desert, where, as you know, there was at times no pasture for his flocks or herds and no water for him or his people to drink. They would have to wait, and go on and on, all the while thinking of the land to which they were at last to come and where they were to settle down. It was to be the Land of Canaan, which we now speak of as Palestine.

I am glad to say that Abram was allowed to take his family with him, and at least one other of his kindred. His wife's name was Sarai. Later on her name was changed, as we shall see.

Besides his wife, he was permitted to take his brother's son with him, whose name was Lot. As it is told us, "Abram took Sarai and Lot, his brother's son, and all the substance that they had gathered; and they went forth to go into the Land of Canaan; and into the Land of Canaan they came"—all the while, as I have said, Abram being very rich in cattle and sheep and in silver and gold.

Lot, the nephew of Abram, was also a very rich man. He, too, had great flocks and herds and many tents. And so, you see, when they had at last settled in the land of Canaan and were living close together there was really not quite enough room for them both. And this naturally made Abram very unhappy. He did not like to part with Lot, and yet he did not know what to do, because, as it is said, "the land was not able to bear them that they might dwell together; for their substance was so great that they could not dwell together."

They tried as best they could for a while to get along. But I am sorry to say that trouble arose between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. These men began to quarrel, and there was strife between them. I fancy that Lot and Abram by themselves might have managed it. But there was no way now to get along, inasmuch as this strife had begun, and they wanted peace.

Every little while, in spite of all they could do, they would hear of quarrels arising between the two sets of herdsmen, until Abram felt at last that they must separate. And he arranged it in a beautiful way. He was the older man, and, I suppose, had more wealth than Lot. And so he thought it right that he should give to the younger man the choice, instead of taking the choice for himself.

I always like to think of the way Abram got around this trouble. We can see why it was that he had been sent out by the Lord to found a great family, showing, as it does, what a really good man in many ways he must have been. He had all the power, and if he had chosen could have taken the best land and sent Lot away. But no; he was not the one to act in that kind of spirit.

At last Abram called Lot to him, and they had a quiet talk together. We can fancy them, perhaps, standing before the great tent in the cool of the evening, viewing in the distance their flocks and herds, and wondering what they should do. Then Abram spoke to Lot in these words: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren." Was it not beautiful, the reason which Abram gave? I always like to think of those four words so kindly spoken by Abram. I almost think it would be worth while to commit them to memory: *"For we are brethren."*

It would have been bad enough if there had been strife among the men, even if they had not been kindred, but it seemed quite awful to Abram to have these quarels going on between families which were all of one kindred. And Abram went on to speak again in these words: "Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will take the right; and if thou take the

right hand, then I will go to the left." Was not that bravely and manfully said?

There they were together, in the cool of the evening, with all their wealth before them, but with no suggestion of strife between the two men who "were brethren." I am afraid Lot was not quite so generous in all ways as Abram. He evidently wanted more wealth, and perhaps was a little bit jealous of the riches of his uncle. We are not told that he was willing to give the choice up; and he was very glad that these kind words had come from Abram. He knew about the country all around there, and what was the best land for his flocks and herds. He thought of the rich country down around the river Jordan, not far away from the great cities of Sodom and Gomorrah, how the land was well watered there. And so Lot said to Abram, "I will take the Plain of Jordan." And Abram, on the other hand, dwelt further north in the Land of Canaan.

You can well suppose that this conduct on the part of Abram pleased the Ruler of the World very much, indeed, and made him all the more sure that he was wise in singling out Abram in this way to be the founder of a great family. And therefore, in order to satisfy Abram and make him happy, he repeated his promise to him, although I am sure it had not been forgotten. And this was what he said to him: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy family forever. Arise, walk through the land to the length of it and in the breadth of it; for unto thee will I give it."

And Abram, you can be sure, felt very happy. This land, as we have said, we think of now as Palestine. In this connection it may be that you would like to have me tell you another story of what took place later on at one time between Abram and Lot. You see, as you remember, Lot had chosen the rich and well watered country down along the river Jordan. He had chosen what he most wanted, and felt satisfied with his choice. But sometimes, when people take just what they want and think they have got the best of everything in their choice, they find themselves a little mistaken. It may be that something happens to make them regret having acted quite so selfishly. I am not quite sure how Lot felt, but I know there was trouble by and by.

We told you that down there, not far away from the river Jordan, where Lot had gone, were the two great cities of Sodom and Gomorrah. These cities were very rich and had kings over them. But just because of these riches, other kings began to be jealous of all the wealth there. And by and by these other kings decided they would make war on Sodom and Gomorrah, going with their armies and seizing the wealth of those two cities. You can be sure that if this happened there would be trouble for Lot and his family, who was living with all his flocks and herds not far away. These kings might turn aside and carry a good deal of Lot's wealth away with them, besides what they stole from the great cities they would attack.

And all this really took place. The King of Sodom and the King of Gomorrah went out with their armies and set themselves in battle array in order to defend their cities. But it did no good. Their armies were not strong enough. They were defeated, and they had to fly. Then what do you suppose happened?

It seems that round about those cities there were a number of "slime pits," as they were called, and these unlucky kings of Sodom and Gomorrah fell in there, while the rest of the people fled to the mountains. And the victorious kings went into the cities with their army and carried off the food and the wealth, at the same time seizing Lot and carrying him off with them. By this time I suspect that Lot wished he had not chosen the Plain of Jordan, even if it was a rich and well watered country. He must have wished that he had shown a more generous spirit, like that shown by Abram. But be that as it may, it was too late. He had been captured.

You will remember that Abram was living further north, in Canaan, with his flocks and herds. And one of the people who had escaped came and told him what had happened to Lot and to the cities of Sodom and Gomorrah. Abram, I suppose, did not care very much about those two cities, because he knew the people there were very wicked. But he loved his brother's son, and so he wanted to rescue Lot, who had been made a captive. He gathered together the men around him, leaving just a few behind to take care of the cattle and sheep, going with the rest of them—over three hundred in number. He met the enemy, battled with them and came out victorious over those other kings, setting free once more those kings of Sodom and Gomorrah—and, most of all, bringing back with him his brother's son, Lot, along with the goods and the other members of the family who had been carried away.

Anyone would feel perfectly sure that the kings of those two cities would have been very grateful to Abram for what he had done, even if they were not very good men. He had saved their lives at the risk of his own and rescued their cities. They, in return for this great deed, offered him one-tenth of all the wealth he had captured. Abram was a rich man already, although I fancy he would have been glad to have all this wealth besides. But he had not done this for the sake of getting any more money or flocks or herds. He had done it for the sake of his nephew, Lot, and so he did not want pay for it. He was not that kind of a man. He actually refused to accept the wealth that was offered him, saying in reply: "I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldst say, I have made Abram rich: save only that which the young men have eaten and the portion of the men which went with me."

Then Lot went back with his flocks and herds to the Plain of Jordan, while Abram returned north again to his home in Canaan. He had done a good and generous deed and thought no more about.

In this way, you see, we realize more and more why it was that Abram had been chosen out and received the promise of the Land of Canaan.

To the Teacher: Dwell a good deal on the generous spirit of Abram. Write on the blackboard the words, "And they were brethren." Fix the names of the three patriarchs definitely in the minds of the children. Expand a little on the life of the patriarchs. Show a picture of an Arab sheik, as giving a suggestion of how Abram looked. Raise the question whether Lot should have so readily accepted the choice offered him by Abram. Show a picture of the Plain of Jordan. Point out how Lot overreached himself in the choice he made, while the conduct of Abram in the second part of the chapter should be brought forward as a story of doing a good deed for its own sake.

Memory Verses.—*I will make of thee a great nation; I will bless thee and make thy name great, and in thee shall all the families of the earth be blest.*

*Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen, for we are brethren.*

*I will not take a thread nor a latchet nor aught that is thine, lest thou shouldst say, I have made Abram rich.*

---

O Thou who has given so much to me,
Give one thing more—a great heart.
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart whose pulse may be Thy praise.
—*George Herbert.*

## The Thoughts of God.

*For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.*

God, thou art good, but not to me.
Some dark, some high and holier plan
Is hid beyond the world with thee.
To the immortals, not to man,
God, thou art good.

I do conceive thee wholly wise,
And good beyond the power of touch.
Eternal loving kindness lies
In all thy purposes; so much
I do conceive.

I do confess in thee above,
All that thy lovers have to thee
Ascribed, of fellowship and love.
The words of Jesus on the tree
I do confess.

Into thy hands I do commend
My spirit. All thy ways I trust;
In fear acknowledge to the end
Thy will, and perish with the dust
Into thy hands.

God, thou art good, but not to man.
Thy purposes do not contain
The mighty things I hope. Thy plan
Looks past humanity and pain.
God, thou art good.

—*Philip Henry Savage.*

## Transcendentalism.

In speaking of personal consciousness, James says, "Its meaning we know as long as no one asks us to define it, but to give an accurate account of it is the most difficult of philosophic tasks."

Insert the word "transcendentalism" in place of "personal consciousness" and I believe that you will each agree to the truth of the statement, especially if you ever try to give an account of it, be it ever so inaccurate People are inclined to shrug their shoulders and try the effect of something funny when the subject comes up; of this class was the definition given by Dr. Beardsheare, who said, "Do you want to know what transcendentalism is? Well, dig a deep hole, look intently into it and then take all the sides away—and that is transcendentalism."

Jokes aside—let us look intently for a few minutes, not into empty-nothingness, but at the men and women who stand as the exponents of transcendental philosophy in America. What of their characters? their motives? What gave the movement its initial impulse? Was it transient in its results upon the minds of men? Was it a down-pull or an uplift to the cause of humanity? These are the questions, in any system of vital thought, which concern the seeker after truth.

First, let us look for the causes that paved the way for it. The Puritans left England for the avowed purpose of finding a country "where they could worship God according to the dictates of their own consciousness."

They were no sooner settled on the bleak shores of the New England than they began to imitate the inhabitants of the old by denying to each new comer the right to decide for himself this same question, and we hear at once of the persecution of the quakers, and others of differing faiths.

More and more the nature of these forefathers of ours seemed to absorb and to become like unto the stern rock-bound coast upon which they had settled. Stern to severity, exacting, self-satisfied, bigoted, exalting justice and forgetting mercy, until it seemed that even justice was swallowed up in retribution—"an eye for an eye, a tooth for a tooth"—was not quite severe enough.

The depravity of man and the wrath of God were dwelt upon until they filled the whole spiritual horizon. Man was pictured as a worm of the dust whom a terrible God was hurling to perdition—unless it chanced that, for his own glory, that same God chose to add him to the "Heavenly choir" and there he would wave a palm branch and sing psalms forevermore. Not a very enticing prospect for the average human adult, to say nothing of the young people and the children. How the Puritan mothers, whose babies died, ever had the courage to live on is hard to conceive.

With their strict regard for the exact truth and their introspective habits it was perfectly natural that as soon as their physical surroundings were secure they should turn their serious attention to the philosophical questions which were engaging the attention of thinkers in the world which they left when they came out to subdue the wilderness.

The writings of Bacon and Comenius, of Locke and Francke, were studied, discussed forcefully,—and Unitarianism was soon an established fact. Later Kant, Schopenhauer, Hegel, Rosenkrans, Herbart, Benecke, and Herbert Spencer—each had his followers and his influence upon the trend of public thought and so upon theology. The new philosophy among the Unitarians began by the denial that miracles were the chief authority for a Supernatural Revelation, because such an authority must be self-evidencing and authoritative for the spiritual reason.

While it led many to deny that such an evidence was required, it stimulated a large number of men of speculative tastes to a comprehensive and thorough study of philosophy and its history. The profound and scholarlike interest in these studies still remains.

The first inspiring and controlling spirit in this investigation was William Ellery Channing, who, though not severely speculative in his training and the movements of his mind, was an earnest believer in a lofty and self asserting spiritual philosophy, and gave utterance to the most confident assertions in respect to the independence and authority of reason and conscience.

His leadership led to the revolt from the older teachings, of a circle of younger men, of wider reading and more exact scholarship. Amongst the best known names of this younger circle, are those of Emerson, George Ripley, W. H. Channing, Margaret Fuller, Elizabeth P. Peabody, Freeman Clark, Oliver Wendell Holmes, Bronson Alcott, and Theodore Parker.

In speaking of the first half of the 19th century, John Morley says,—"It was the day of ideals in every camp." In the United States it was the era of abolitionism, non-resistance, come-outerism, the revival of Public Education, Brook-Farm and transcendentalism.

Emerson, speaking for Boston and vicinity, said, "We are all a little wild here with numberless projects for reform; not a leading man but has a draft of a new community in his waistcoat pocket." Dr. Frothington is particular to announce that "the famed Massachusetts Board of Education and the Transcendental Club originated about the same time, and although they were in no wise connected they both arose from the condition of the times."

This Transcendental Club was formed in 1836 for the purpose of discussing questions of religious philosophy, literature, and anything else that, in their judgment, told for the betterment of humanity, especially that part of it in their own country. Its controlling spirits were those whose names have been already mentioned. One other name, I think, should be mentioned. That of Horace Mann; for he preached and taught, thoroughly believed in, and worked for, his two favorite phrases, "the improvability of man," and "the perfect ability of man." Emerson easily defines transcendentalism as—"modern idealism." As Emerson has been called its "imaginative seer"—so Horace Mann might be called its Practical Prophet. From a pedagogical standpoint the one is the Pestalozzi of transcendentalism and the other its Froebel.

Mrs. Hattie Wheeler Ingman.
Tekamah, Nebraska.

# THE HOME.

## Helps to High Living.

SUNDAY.—Religious unity is regarded by Paul, not as a thing to be made, but as a thing which is to grow.

MONDAY.—Life is reproduced by sacrifice. The life that is lost is the only life that is saved.

TUESDAY.—Your judgments of others are in reality the most complete betrayal of yourself.

WEDNESDAY.—How elementary are the sources of religious confidence! They lie in the daily service of commonplace endeavor.

THURSDAY.—There is a kind of conduct which does not drive but draws.

FRIDAY.—The sense of being under authority is what gives the religious man authority in his turn.

SATURDAY.—Religion is not a luxury added to the normal life; it is the rational attitude of the soul in its relation to the universe of God.

—*Francis G. Peabody.*

## Merry Autumn.

It's all a farce—these tales they tell
About the breezes sighing,
And moans astir o'er field and dell,
Because the year is dying.

Such principles are most absurd—
I care not who first taught 'em;
There's nothing known to beast or bird
To make such solemn autumn.

In solemn times, when grief holds sway,
With countenance distressing,
You'll note the more of black and gray
Will then be used in dressing.

Now purple tints are all around;
The sky is blue and mellow;
And e'en the grasses turn the ground
From modest green to yellow.

The seed burrs all with laughter crack
On featherweed and jimson;
And leaves that should be dressed in black
Are all decked out in crimson.

A butterfly goes winging by;
A singing bird comes after;
And nature all, from earth to sky,
Is bubbling o'er with laughter.

Don't talk to me of solemn days
In autumn's time of splendor,
Because the sun shines fewer rays,
And these grow slant and slender.

Why, it's the climax of the year—
The highest time of living!
Till naturally its bursting cheer
Just melts into Thanksgiving.

—*Paul Lawrence Dunbar.*

## Queer Steeds.

"Whoa, chick! Whoa, bird!" somebody was saying.

A stroller along a road in Southern California heard the words, and wondered at such unusual terms for horses. The road led out of a little village into the country, and was lined with golden poppies, while here and there brown-backed violets peeped through the green grain that, dropped from some hay-wagon, was now springing up all along the wayside.

The stroller was observing the flowers intently, so did not look around until "Whoa, chick! Gently, bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat were two fuzzy, grotesque birds of gigantic size, in fact the largest birds in the world—ostriches—harnessed side by side to a curious, sulky-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kittenish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, chick! Whoa, bird!"—as the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the bird-horses with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And the man with the flowers noticed the clever way in which the birds were harnessed. Around their necks was a strap, while another strap held their beaks together, so they could not bite.

"We have to muzzle them," continued the communicative driver. "They'll eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out of a man's hand. But that isn't their steady diet; no. They live on alfalfa grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breast-plates that were attached to the end of the wagon-shaft and to each other. Leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their backs.

"They're just broken in," said the driver, "but they travel pretty well;" and he touched the birds with a short whip and spoke to them. They looked around with their great black eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"You see they are harnessed in to stay," the ostrich-driver said, as he stopped his team. "There are only two things they can do—stand in harness or go ahead. As a rule, they prefer to go. There's only one trouble—I can't get any speed out of them."

At the South Pasadena ostrich farm, where 100 birds of all sizes can be seen, from chicks to full-grown specimens, a boy rides one of the large birds bareback. At first the feathery steed protested, but gradually it became used to it, so that the young rider goes along with all the ease imaginable.

"Curious thing, that neck," continued the driver, leaving his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange he held it out. The bird eagerly seized and swallowed it, and the orange could be seen as a large lump passing all the way down the long neck—which was an extraordinary spectacle.

A few minutes later, the driver touched his strange team, and away they went to the stabe or corral, on the neighboring farm.—*St. Nicholas.*


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# THE FIELD.

*"The World is my Country; to do good is my Religion."*

## The New President.

A PRAYER.

The following poem, by Clinton Dangerfield, is reproduced, by permission from the November *Century*:

Not for the silent chief whom Death
Gently and sedulously keeps
Within a splendid calm; naught mars
His well-won laurels where he sleeps.

Rather for him who newly stands
Half startled on a slippery height,
Like a strong falcon which some hand
Unhooded rudely, whom the light

Floods unforeseen, but who shall prove
A wide-winged strength! For him we pray:
Give him such wisdom swift and keen
He shall restore us Yesterday!

DILLON, GEORGIA.

DAVENPORT, IA.—The Iowa Association of Unitarian and Other Independent Churches held its twenty-third annual conference at Davenport, a., Oct. 15, 16 and 17.

Rev. Elinor E. Gordon, of Burlington, read a scholarly paper on "The Ethical Implications of the Organic Theory of Society."

The reports of the secretary and treasurer were most inspiring. The field work especially presented several features of great interest to Iowa liberals, in the Des Moines headquarters scheme and the Okoboji Summer School. The church at Perry was reopened in September, and Rev. Elizabeth Podgham, of Syracuse, called to its pulpit. Unity Church at Sioux City has extended a call to Rev. Jesse D. O. Powers, of Kennebunk, Maine.

Rev. Richard W. Boynton, of St. Paul, Minn., read a paper on "The Aim and Scope of Sunday School Teaching," which was followed by a profitable discussion. The Tuesday evening addresses were delivered by Rev. J. P. Day, of St. Louis, Mo., on "The Laws of the Universe Are Ethical as Truly as Physical," and Rev. Marie H. Jenny, of Des Moines, on "The Inner Voice." A reception to delegates and visiting friends closed the programme for the day.

Rev. Wm. H. Pulsford, of Chicago, spoke upon "The Proper Regard for the Sunday School," in which he urged the method and spirit rather than the subject of teaching. The Sunday school he held was for the inspiration of personality rather than the cramming of facts.

Mrs. Robt. Davis presented the claims of the Women's National Alliance in an earnest speech.

Prof. Benjamin Shambaugh, of the State University, was detained, and Rev. George Rossbach, of Keokuk, opened the discussion on the subject, "Religion the Basis of Social Ideals."

At 4:00 p. m. a large audience had gathered to hear the address of Rev. Jenkin Lloyd-Jones, of Chicago, on "Literature as Daily Strength." Mr. Jones appeared at his best, and held throughout the intense interest of his hearers. The ministration of literature to the soul in its varied moods was exquisitely presented.

Two addresses of the evening were on "The Idea of God, the Age is Coming to Accept," by Rev. W. H. Pulsford and Rev. R. W. Boynton, followed by one on "Man," by Jenkin Lloyd Jones.

Our Western secretary, Rev. F. C. Southworth, of Chicago, drew for us a picture of "The Great Day when Liberalism was Organized." Dr. Duren J. H. Ward, minister at Iowa City, read a paper on "The Goal of Science is Religion," Rev. E. M. S. Hodgin a paper on "The Testimony of Literature to Religion," and in the evening Rev. T. P. Byrnes, of Geneseo, Ill., gave an address on "The Triumph of the Liberal Faith."

There were several well arranged opportunities for social intercourse, such as the reception, and the two noon lunches served in the church parlors by the Davenport ladies.

It is quite evident in the very architectural plans that the social life is a prominent feature of Mr. Judy's church. The Davenport Conference was a most worthy successor of those held at Sioux City and Des Moines.

Greetings were exchanged with the conference then in session at Sheffield, Ill. A. R.

## Foreign Notes.

*Welsh Baptist.*—The Rev. H. O. Rowlands, once popular pastor in Chicago, writes interestingly in *The Cambrian* of a Welsh Baptist Convention recently visited in South Wales. Five hundred delegates were at the meeting. They reported that out of a population of one million five hundred thousand in Wales, one hundred and twenty thousand were Baptists. Three-fourths of the Welsh population, he says, are radically liberal in their political sentiments; they would like to wipe out the House of Lords and set up a republic. He says, "These sentiments, cropping out in addresses and sermons, never fail to elicit the heartiest applause and amens." He further says:

> Not in America, in a pro-Boer meeting, have I heard the South African war denounced with as much zeal as in some of these addresses, and the sentiments were enthusiastically received by the clergy and laity.
>
> So also there is a burning antipathy against the national church. It is condemned for its assumption of superiority while fastening itself like a parasite on the Nonconformist taxpayers; it is charged with using mercenary and secular methods for proselyting the young people of the various denominations; it is denounced as ritualistic and as Romanizing the nation; indeed, they accuse it with being in secret league with the Church of Rome to bring the nation under the yoke of the Pope. The Anglican clergy unqualifiedly and emphatically deny all the charges, but to no avail so far as gaining the good will of the dissenters. The Welsh Baptists are not wanting in consuming zeal in this matter.

*Liverpool.*—"The Free Church of Wales" was recently inaugurated in this city at Hope Hall by the Rev. W. O. Jones. It springs from a secession from the Welsh Calvinistic body, another emigration in the interest of sunshine and fresh air.

ANTI-SEMITISM.—Under the caption "The Latest from M. Drumont," *Le Protestant* published the following extracts, which strikingly illustrate the spirit of those to whom the Jew is not only always in the wrong, but everything wrong can be traced to the Jew:

"There is no doubt that it is the great Jews who have carried automobilism to that extreme of rudeness and frenzy which to-day excites unanimous protest.

"The Jew did not invent automobilism, for he is absolutely incapable of inventing or creating anything, but he has transformed, perverted and exaggerated it.

"The Hebrew multi-millionaires who for no good reason, with no necessity for such headlong speed, dash like mad through villages where the youngsters are playing in the streets are evidently one of the transformations or reincarnations of the Wandering Jew. That poor legendary wight has been endlessly multiplied, but his disease, the chronic desire to keep going, manifests itself anew in the descendants of Ahaznerus."

A USE FOR SECOND-HAND BICYCLES.—A more pleasing item, apropos of modern means of locomotion, is the suggestion of a French Protestant minister, made through the columns of *Le Protestant*, that bicycles, new or old, would be gifts much appreciated by the pastors of many a country parish. Their salaries are small, their expenses usually large in proportion, and the distances to be covered in their regular parochial work are often considerable. A typical instance is cited, that of a pastor with no private fortune, a son in a lyceum, a daughter at boarding school and only a very modest salary to meet all expenses, while, to say nothing of all his weekly services and duties, he holds four services every Sunday, and in so doing has to cover a distance of 37 kilometers, or something over twenty miles. Perhaps there are places in this country where persons who have tired of their wheels might dispose of them to similar good purpose.

THE VOICE OF THE PEOPLE.—The proposed constitutional law dividing the Church of Geneva into parishes, and submitted to the people under the auspices of the Consistory, was adopted Sunday, October 13, by a vote of 2,996 to 834.—*Le Protestant* (Paris).

WHY INDIA LOVES AMERICA.—Mr. Fee, the American Consul at Bombay, is reported to have been struck by the universal expression of grief in India over the death of President McKinley, and attributes it to the assistance rendered by America to its starving population during the last famine. The *Eng-*

*lishman*, on the other hand, finds in it "a subtle proof of a real sympathy between British and Indian." "We mourn for Mr. McKinley," it says, "not merely as an American statesman, but as a true friend of Great Britain. Is it assuming too much to suppose that our native fellow-subjects are following our lead sincerely and for the same reasons?"

The editor of *New India* evidently thinks this *is* assuming quite too much. "The masses," he says, "know little of and care less for these demonstrations of international sympathy and good will. And the educated classes, the *Englishman* knows it as much as we do, do not follow the lead of the class whom that paper represents. For one thing, they do not believe either in the truth or in the sincerity of this new-born love of the Britisher for the American. They set it down to pure political coquetry. They claim their love and admiration for America to be far more real than those of Englishmen in general, and, therefore, they would resent any attempt to interpret the recent outburst of their sympathy as in any way due to England's cousinly attitude toward the Union Republic."

Four things the Indian editor enumerates as fully accounting for and adequately interpreting the sympathy of educated Indians for the American people: Our history, our great men, our literature and our attitude toward the representatives of India who have been in America.

Concerning the second of these he says: "The lives of men like Washington, Lincoln and Garfield, and partly Benjamin Franklin, most if not all of which have even been translated into some of the Indian vernaculars, have been another factor, more potent than even the first to draw the heart of the Indian people toward the great American nation." He adds this singular statement, in which the italics are ours: "In Bengal our schoolboys, in the lower forms, read the *life of James Garfield* and *occasionally also that of Abraham Lincoln*, and America forever stands associated in their minds with these noble Americans."

As to the third factor: "The works of Emerson and Longfellow have been the most prominent, because most widely read. Lowell and Holmes are also frequently prescribed for our higher university examinations."

It is on the fourth factor that he dwells most at length. Here he says: "Those of us who have been to America have been impressed with a vague but deep sense of a coming relation between India and America, pregnant with the most glorious possibilities for both countries. The mission that was England's by right in India she has failed and will eternally fail to discharge by reason of her suzerain power among us. She was here to interpret the West to us. But she has failed to do so, as she has also failed to interpret us to the West. What England has failed to accomplish America may possibly do in the not very distant future. To the eye of faith there is a deeper design, therefore, in the growing friendship between India and America which is absolutely unconnected with the hypocrisies of the recent diplomatic flirtations between England and that country."

M. E. H.

## Books Received.

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Lincoln's First Love. By Carrie Douglas Wright.

The Battle Invisible, and Other Stories. By Eleanor C. Reed.

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